

*R. W. H. M. J.*

THE  
PROTESTANTS DELIVERANCE  
FROM THE  
**Irish Rebellion,**

Begun October 23. 1641.

BEING A  
THANKSGIVING-SERMON,  
PREACHED

The 23<sup>d</sup> of October, 1689.

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By DANIEL WILLIAMS.

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L O N D O N.

Printed for Tho. Cockerill, at the Three-Legs in the  
Poultry, over-against the Stocks-Market.

M D C X C.

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# THE REBELLION

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MDCXC

## 1 SAM. XVII. 37.

*David said moreover, The Lord that delivered me out of the paw of the Lion, and the paw of the Bear; he will deliver me out of the hand of this Philistine.*



Was willing to fix on a Subject, which might lead me to mention our past Deliverance, as matter of praise; and to hint at our present Dangers, so as to prevent our despondency: My thoughts soon entertain'd this Text, as apt for both purposes. Here is a great Deliverance recited; *He delivered me*

*out of the paw of the Lion.* And from this another Deliverance is concluded, *He will deliver me out of the hand of this Philistine.* In the former, his own Life, and his Father's Flock were concerned; on the latter depended the welfare of all *Israel*. The Anointing which *David* received by *Samuel*, fitted him for the first, and that was a pledge of the latter; which was the first noted step to the Throne designed for him. The Text is some addition to v. 36. That *Verse* asserts his Conquest past and expected; but here he acknowledgeth God as the principal Author of his success, whereof he gloried, *g. d.* I slew the Lion and Bear, as the Instrument; but it was in the Virtue, and by the Aid of the Almighty that I did it. God wrought therein by my hand, I was but a youth, those Beasts were more than match for a Man, yet God

1 Sam. 16.  
13.

rescued me out of their power, and enabled me to destroy them as contemptible things; *I took him by the beard.*

Hence he infers, That the displays of God's Power would not be wanting in this new and more momentous occasion. *He will deliver me.* *David* had an impulse warranting him to this Encounter; a Revelation persuaded him of success. He might in general conclude it, from what *Samuel* had said concerning his being King of *Israel*, which must have failed if he were now overcome: But no doubt a Conquest was particularly suggested at once with the impulse which pressed him to this Engagement.

The design of the whole is to direct *Saul* to due acknowledgments of God, and to encline him to suffer *David* to encounter *Goliath*, who defied the Armies of *Israel* with such contempt. *q. d.* Entrust me in this Affair, notwithstanding my youth and unskilfulness, God that hath owned me in a matter as dangerous, will supply my defects, and cause me to prosper by his Allsufficient power at this time.

Two Observations from the Words will introduce what is apposite to our occasion:

*Observ. 1.* All Deliverances ought to be ascribed to God as the Author; and he should be owned according to what is signal in those deliverances.

*Observ. 2.* Past Deliverances are some ground to hope that God will yet deliver.

In treating of the first of these, my work is to explain what may have any difficulty, to prove that Truth which is asserted, and then apply it to the Deliverance we commemorate.

All will be contained in the following Heads:



1. A Deliverance is the freeing of persons from some inflicted, or impending Evil: It's an Evil we are freed from, or exemption from it is not worth the name of Deliverance: There is some obnoxiousness to, or dangers of that evil, or it is no Deliverance.

Deliverances are various, according to the several sorts of endangering mischiefs.

There are Eternal Miseries, with respect to which we are *delivered from the wrath to come*. Salvation from any other Calamities, are a light matter to this, and leave us miserable without it. What avails escaping the Lion's Paw, if we fall into the Devil's Clutches? Temporal Deliverances will soon be forgotten in endless flames.

1 Thess. 1.  
10.  
Ποσειδων.  
He hath  
begun, and  
is still de-  
livering  
us.

There are Spiritual Evils, from which we are freed by preventing Grace, renewing Grace, or pardoning Mercy; The first secures from the actual commission of many sins; the second from the habitual dominion of all sin: the third from the guilt of our transgressions; which otherwise binds us to punishment, privative and positive.

There are Corporal Evils of sundry sorts, from each of which a Deliverance receives its name. A Deliverance is sometimes compleat, viz. When the mischief doth not at all touch us, or when none of it remaineth, tho' suffered for a time. Sometimes the Deliverance is partial, as when it happeneth, That tho' we be safe from part of the distress; yet some degree thereof continueth: As in the Case of Israel, *I will grant them some deliverance. Nevertheless they shall be servants, that they may know my service, and the service of the Countries.* There be Personal and Publick Deliverances, &c. Each Deliverance supposeth us actually hurt, or some way in danger of it. Whether it be from this, or that kind of misery we are saved, all are comprehended in this general.

2 Chron:  
12. 7, 8.

2. All Deliverances should be ascribed to God, as the Author of them. Whatever kind they be of, however few or many, of all it's true, That

1. God is the Author of Deliverances whoever be the Instrument. God puts in his claim as of old; *I am the Lord thy God from the Land of Egypt, thou shalt know no God but me; for there is no Saviour besides me.* When the Instrument seems most probable, he is the deliverer. 1 Chron. 11. 14. The Worthies of David set themselves in the midst of that parcel, and delivered it, and slew the Philistine, and the Lord saved them by a great deliverance. When second Causes are weak, it's grossly stupid not to see his hand: He gives means their aptitude, who instructs with Wisdom, whereby men are politick. He teaches my hands to war. Who endueth the Spirit with Courage, or the Arm with Strength? It's God that girdeth me with strength, and makes my way perfect.

1 Chron. 29. 11. The success of all Means depends on him; *The Victory is the Lords.* The proud helpers stoop under him if he withdraw not his Anger. To convince Men of this, he oft waves the ordinary course of things, baffling the strong who seems to have Conquest in his grasp, while he giveth triumph to the feeble. The multitude are made a prey to a small number; yea, God hath refused numbers, lest the people should vaunt themselves against him, and say, *My own hand hath saved me.* Who can on a strict observation disown that Deliverances call this God their Father, and the highest means are subordinate to him? He subdues the Enemy, whoever gives the stroak. Thou Neb. 9. 24. subduest before them the inhabitants of the Land, and gavest them their Land. It's God that Calls and Summons Instruments: *I commanded my sanctified ones, I have called my mighty ones for mine anger, even them that rejoyce in my highness, &c.* The Lord of hosts mustereth the host of the battel. It's he that strikes terror into the hearts of Enemies.

mies, and hides Counsel from them whereby the Men of Might do loose their hands, and their knowledg becomes foolish. So that which way ever he exerts his *Iſa. 41. 25.* Power, Salvation is of the Lord.

2. Hence it followeth, That all Deliverances should be ascribed to this Blessed God; The principal Efficient may well claim the honour of the effect; every Man ought to say from the heart, *The Lord is my fortress and my deliverer.* *2 Sam. 22. 2.* He permits dangers, to excite mankind to seek his help; and thereby heighten their acknowledgments. Every deliverance is a witness for God, and ought to be a remembrancer to our sluggish minds. *His own arm got him the victory, the Lord hath made known his salvation, and his righteousness hath he openly shewed in the sight of the heathen.* *Pſ. 98. 2. 4.* And thence we are called to exalt him. Ascribing the glory hereof to Him, is a fit homage to the discoveries of his Power: When his Arm is made bare, How prophane is it, *not to ascribe strength to our God?* Praise *Pſ. 68. 34.* is a tribute of gratitude to his goodness, expressing its self in every such relief. Where God's kindness so discernably engageth our regards, it's the basest ingratitude not thankfully to own our Saviour. Who must not expect to be left to the next danger, that ascribeth not to God the Honour of past deliverances? Our minds are distempered, if they be remiss to so poor a return under so great engagements. In every Deliverance, the infinitely Glorious God compassionates the distressed, and engageth his Power and Wisdom in their concerns: On their behalf (tho' oft base and wicked) he stirs up himself, and commands Salvation by the appearance of his Glory.

These acknowledgments are but the Reflections of that Glory from a well-disposed Soul, capable to observe, and willing to own it. If there be any light in our minds, we must see that this hath the Lord done. If there be any love

love to God in our Hearts, affectionate Resentments will intermingle with our Convictions, and from both, an Offering of due Praise will ascend to him, as our Redeemer from all Evils. The very *Pagans* thought Sacrifices due to their Idols, after a Victory.

3. The last part of the Observation is, That God ought to be owned according to all that is Signal in a Deliverance. Some pieces of Providence are more curiously wrought. The Footsteps of God are more discernably impressed; yea, his very Image seems enstamped on them. Many things concur to set off his Power, Wisdom, and Goodness, in a brighter Light; these are called his *wonderful Works*; in them we may direct our selves to God, as *Moses* did: *Thy right hand is become glorious in power, thou hast appeared in the greatness of thine excellency.* He oft fills a Salvation with Wonders; we can fix our Eye on no part of it, but there occurs somewhat extraordinary; somewhat too difficult for a lesser strength, than Omnipotent; somewhat too excellent for a lower Hand, than what's Divine; with Instances hereof are the Scriptures full. Thus it was, when God so immediately avenged his Peoples Cause, by his Plagues on the *Egyptian Task-masters.*

Ex. 14. 22. He made the Waters a Wall of Defence, for their feeble Army, while he treasured a Deluge to overthrow the Host of their strong Pursuers.

Exod. 17. 11. *Amalek's* Success is limited by their Prayers. How miraculously did he ruin the Confederate Forces of the five Kings before *Gideon*? *Hail-stones devoured more than the Sword*; and that Darkness might not abate the Deliverance, *the Sun and Moon stand still, until the People had avenged themselves.*

Josh. 6. 20. *Jericho's Walls* fall down without any Battery, besides the sound of Rams Horns, and the shout of the People.

Gideon and three hundred Men, with Pitchers and Trumpets, destroy an Army numerous as the Sand by the Sea side. Judg. 7. 12, 22.

A Thousand fell by a Jaw bone of an Ass, in the hand of Sampson. And Shamgar slew six hundred with an Ox-goad. Judg. 3. 31.

God saved Israel by Jonathan, and his Armour-bearer; but it was by causing a *trembling in the Host; the Garrison and the Spoilers trembled, and the Earth quaked, the multitude melted away; they went beating down one another, every mans sword was against his fellow.* 1 Sam. 14. 15, 16, 20.

Of a like nature was the Discomfeiture of Benhadad, with thirty two Kings assisting, by the Two hundred thirty two young Men; and afterward, a small Party slew a Hundred thousand, because they said, the God of Israel is not God of the Vallies. When Hezekiah is in a perplexity, an Angel slays 180000 Men. 1 King. 20. 28, 29. 2 King 19. 35.

The Jews are rescued from a Destruction near to be executed, by the Interruption of Ahasuerus his Sleep. Esth. 6.

Time would fail, should I enumerate the Deliverances, which carry with them the astonishing Indications of the Divine Arm.

Some are recommended by the Extremity of the dangers; others by the improbability of the Instruments. Oft-times the methods God is pleased to chuse, are so remarkable, that a disregard is scarce consistent with the grossest stupidity.

Whatever is Signal, deserves our notice; they are Beams of Divine Glory, which Creatures ought to entertain with strict Observation. To huddle over the Wonders of God, or view them by Epitomes, is too expressive of a contempt of God; and an abject Spirit; whereas the works of the Lord are sought out of all them that have pleasure therein; his works are honourable and glorious. Psal. 111. 2, 3.



## APPLICATION.

I shall now apply what I have said, to that which called us together at this time: My Work is to rear a Pillar, and Engrave this Inscription:

**The Lord delivered Ireland from a Bloody and Horrid Rebellion, begun the 23<sup>d</sup> of October, 1641.**

Popish Craft so imposed of late on the foolish Temper of some, as that it was become a doubt with them, whether there was an *Irish* Rebellion: By such it was complemented with the Title of a *Civil War*.

Forty five years had reconciled them to the Barbarities they had not felt. The *Irish* were all become Innocents, Popery was grown tame, and good natur'd. I hope such at least, as share in the present Calamity, are too concerned to remain Infidels.

Such seeming Protestants you wanted not in *England*, who denied the Popish Plot, till they saw it executed; yea, then seemed to favour it so much, as to disbelieve it still.

We are come hither to make mention of that Mercy God extended to us. I wish all of you, that belong to *Ireland*, may own God with Affections becoming that Deliverance. It's matter of Reproof against *Israel*, That they remembered not the day when God delivered them from the Enemy. Let not the remissness of our Souls, spoil our seeming remembrance of that time. For your assistance, I shall

Psal 78.42

1. Represent to you some things that were Signal in this Deliverance.
2. Direct you to such acknowledgments of God, as become a Diliverance so great.

The

The first may serve as an Argument to enforce the latter, because acknowledgments should bear some proportion to the greatness of our Mercy. The Deliverance of *Ireland* was not common, every thing therein was eminent: The things which singly made other Deliverances great, all meet in this. Let us instance some of them.

1. It was a Deliverance from the awfulest evils; It was from the *Irish*, the most Savage of Christians; from Popery, the worst System that pretends to the name of Religion. The Calamity was not small; we may truly be spoken of in those words: *He sent his word and healed them, he delivered them from their destructions.* Psal. 107. This will<sup>20</sup> appear,

1. If we reflect on what the Protestants of *Ireland* did suffer, as far as the *Irish* prevailed.

What a number lost their lives by violence! The Land was become an *Aceldema*: Two hundred thousand Protestants were destroyed by these bloody men. Many at the first breaking out of this Rebellion, were invited to Feasts by the *Irish*, and Butchered at the entertainment, without the least warning. Mere dying was a kindness, tediousness and barbarity must heighten their slaughters: they stripped multitudes, and forced them to perish by Cold and Famine, in that hard Winter. Crowds were burnt together in Barns; many driven into Rivers, and such as attempted to escape, were forced back to perish in the Waters. Women with Child they ripped open; poor Babes they tossed on Pikes, as pleasing sport. Candles were made of Man's Grease; no entreaties of Women or Children could induce to pity: A conceit of Merit excited their bloody inclinations. Women exceeded the Men in rage, if possible. Their enmity extended to all that bare but an *English* name; Houses and Improvements they

they laid waste; they would cut Collops out of the *English* Cattel, and let them live in torment.

Where was there a House in their Power, that had not the Inhabitants slaughtered? How few Children left to mourn for their murdered Parents? or Women to bemoan their Butcher'd Husbands or Children? Scarce a Family in *Ireland* that groaned not for some Massacred Relations. What shall I say? It was an Epitome of the worst mischiefs the Earth at any time beheld; the Devil seemed to boast to what Rage and Cruelty he could instigate corrupted Nature. All these Villanies they exercised, when enjoying their Religion, and Civil Immunities in common with the *English*; and no way provoked by them.

From these Men we were delivered, from these very Men you in *England* were lately saved: That you may be thus managed by these persons, is the desire of such who press the Restauration of the late King, who hath no other Instruments, except the *French*, he can confide in.

2. Let us further take notice, what yet greater miseries the *Irish* Protestants must have suffered, if *Ireland* had not been delivered.

They who survived the former attempts, must either have been destroyed as their dead Friends, or exposed to penury and contempt by flight; or undo their Souls by idolatrous compliance. Popery had reigned in that Countrey, and Gospel-worship and Doctrine had been utterly banished, if this Salvation had been denied us. This accents that Deliverance, Thereby God prevented the establishment of Spiritual Abominations, and revived his own Interests, and the Pledges of his Gracious Presence there. Our Salvation was great, as it secured us from Popery; which includes the utmost repugnancy to the essential designs and nature of the Christian Religion.

In-

Instead of Knowledge, Ignorance is by Principle urged, as most tending to Devotion.

How is God worshipped, when the greatest expressions of Worship are paid to Angels, Saints, and Images? To them they offer Incense, Prostrate themselves, Invoke them in the second person. It's true, they say their worship terminates not in those lower objects: But the generality of their ignorant followers are tempted to think otherwise, especially when the most agree, that the same Worship is given to the Image and the Exemplars; and few of the ignorant can exert any act of the Mind, whereby the Worship is to pass from the Image to God himself; neither by the determination of their best Casuists, is such an act needful; a virtual termination is sufficient.

The Idolatry of the Pagans is equally justifiable; They declare, we believe not the Copper or Gold whereof the Images are made, to be God: But in these Materials we adore those, that Sacred Dedication introduceth, and causeth to dwell in the Images.

Further, If the Bread and Wine remain in the Eucharist after Consecration, they own themselves guilty of the grossest Idolatry; for the Council of *Trent* declares, That what we bodily receive in that Sacrament, is to be worshipped with the supreme worship *Latria*. Now what can be more evident, than that the substance of Bread and Wine remain after Consecration? The Spirit of God again and again calls it Bread: It could not be the broken Body of Christ at the time of Institution, for he was not yet Crucified; the Blood of the New-Testament was not shed, which must be the dying Blood of the Testator. It destroys the Nature of a Sacrament to suppose no sensible representation; and brings the thing represented from an object of Faith, to be an object of Sense. This conceit of theirs enervateth the

Arnob. l. 6.

Concl. Tr.  
Sess. 3. c. 9.  
Cap. 4.

1 Cor. 10.  
and 11. ch.

Testimony given to the Person and Doctrine of Christ by all his Miracles ; they might be all Forgeries, at least the Spectators were not sure the Miracles were performed, tho' they saw them with their eyes. If you allow not our Sences to to be Judges of their proper objects, farewell all evidence and certainty of Reason, yea, of Faith it self. Upon this sordid supposal, that it's not Bread we eat, tho' we feel, taste, and see it to be Bread, depends their acquittal from the grossest Idolatry ; themselves being Judges.

There is an Idolatry forbidden in the second Commandment, viz. Worshipping God by an uninstituted medium : This all their distinctions cannot evade ; and most of their Worship is grossly chargeable therewith.

From this Idolatry in a People, once a Church of Christ, *Rome* comes to be called the *Great Whore*. So far is her Plea, That she was once a Church, from securing her present Church State under her Spiritual Adulteries, that she could not be an Idolatrous Whore, had she not sometimes been a Church. Compare *Hos. 2. 2, 4* with *Rev. 19. 1*.

Vide Ro-  
far. bear.  
Virg. &  
Antiphon.  
de Domini.  
8ca.

The Honour of Christ is as much debased by Popery, tho' the exaltation of it be the great design of Christianity. His Royalties are usurped by the Universal Headship, dispensing with his Laws, altering his Institutions, imposing new Articles of Faith, and Terms of Life : He hath no Title nor Peculiarity, but what the Virgin, or some other Saint, or Pope, is Crowned with.

01. 700 :  
10. 1. 1. 1.

His Mediatorship is divided among Thousands of Rivals : Each Priest offers a Propitiatory Sacrifice in every Mass. Some of the best Authors affirm, the Saints do intercede in the virtue of their own merits ; the most modest impeach Christ as unwilling to intercede, without their minding of him ; or unable to prevail with God, without their concurrence. Thus the old Demon-worship is revived.

Conc. Tr.  
Sess. 6. c. 2.  
Can. 3.  
Longo-  
bard. l. 4.  
dist. 45.

But



But I have not time to hint at the general Heads of Grot. l. 2. cap. 11. Num. 12. Decretal. Greg. 9. l. 5. crp. ult. Omni debitor fidelitatis dominii obligationis hereticos privatos esse, &c. Navar. c. 12. N. 14. Con. Later. sub. Inn. 3. Conc. Constantin. Sciff. 19. Crab. Tom. 2. p. 947. their Abomination.

Popery is as fatal to Civil Society, as to Souls; What security have Protestants of their Estates, when as Hereticks and Excommunicate, they have forfeited all, and any Man may make the seizure? Their Lives are as ill secured, when it's meritorious to kill them. All Compacts are deluded by their Doctrine of Equivocation; and the grossest Villanies may be allowed of by that of good intention. *Suarez, Angelus, Lopes, &c.* all agree.

Kings are bound to be destroyers of their Protestant Subjects, on pain of Excommunication, and Deposition: Should he bind himself by never so many Oaths, or Promises to them, they must not be kept with them, because Hereticks. On this bottom the *Irish* acted, when they destroyed such Protestants as surrendered to them on Articles.

Instead of answering any Holy purpose, Popery is a Well did Pope Martin V. fix this on the Duke of Lithuania, Scito te mortaliter peccare si fidem servabis datam hereticis. Cochleus. Histor. Hussit. lib. 5. System of Politicks, to enslave the Nations, and aggrandize the Clergy: It's calculated for all tempers; it stoops so low, as to provide a Pardon to delude such who resolve not to change their lives.

Have we not cause to esteem this Salvation great in this respect? We were saved from *Rome*, whose *Hierarchy* wants not one mark of the Antichrist. From the *Roman Church*, that *Mother of Abominations*, whence so many Christian Churches derived the infection; in which meet the several enormities of *Sodom*, *Egypt* and *Babylon*: which names the Spirit stigmatizeth her with, as having respect to her Filthiness, Cruelty and Idolatry. God saved us from the greatest hazard of Eternal misery, which he threatneth for compliance with this Church, (since the Reformed Churches were erected) above any other Sect or Party.

If

Rev. 14. 9.

10.

Baoravisi-  
Ces.

He shall  
be racked  
with an-  
guish of  
mind, and  
torments  
of body.

*If any man worship the Beast, and his image, and receive his mark in his forehead, or in his hand; the same shall drink of the wrath of God, &c. And he shall be \* tormented with fire and brimstone in the presence of the holy Angels, and of the Lamb.*

Thus you have our Deliverance considered, as to the Mischiefs Ireland was redeemed from.

2. The danger and obnoxiousness of Ireland to these forest Miseries were great, and scarce avoidable.

Extreme Hazards do heighten a Deliverance. On this account also was our Salvation great. Whence could we expect it? what was there to render it probable? The Boasts of the *Irish* were not esteemed vain, considering their Advantages; whilst our Hopes were the confines of Despair. All prospect of Relief was reduced to a small point of time, and means least promising.

The design of this Rebellious Insurrection was universally laid; which succeeded in most places according to their Project. People from several Counties were secretly lodged in *Dublin*, without any publick observation: Matters were so far prepared, that all things promised success, and in a very few hours to be put in execution, by surprizing the Castle and Stores. But he who makes one in the most Secret Designs, interposed in this Extremity, and saved the City and Castle by a seasonable Discovery, in this manner.

One *Macmohan* acquainted *Owen O Conally* (another *Irish* man) with all their Purposes. *O Conally* urged him to discover it, which did expose him to suspicion, and threatnings. They being jealous of him, would not suffer him to go out of their company. But late at night *O Conally* pretended necessity to ease himself, they sent  
one

one with him as a guard, but he leaped over a Fence, and so escaped, and acquainted Sir *William Parsons* (one of the Justices) with the Plot, That the *Irish* were in the City, next morning they would surprize the Castle, and possess the City, which when accomplished, they resolved to destroy all the Protestants. Adding, that at the same time the *Irish* would be in arms in all Parts of the Kingdom to massacre the Protestants, Men, Women and Children.

The Justices and Council by this notice preserved the City, which was within a few hours of destruction : and thereby prevented the loss of the whole Kingdom, thus within a step of death. But the saving of that Place did not remove all the Difficulties that lay in the way of our Deliverance.

The *Irish* were exceeding numerous above the *English*, more than twenty to one ; they possessed in a few days almost the whole Kingdom, destroying the *English* as you have heard.

They were yet more formidable, as they were strangely abetted, not only by the Pope, who excited them, and allowed their Cause ; but even by such as gloried in a Protestant name. To say nothing of Commissions from *England*, which they boasted of, though perhaps only pretended. Yet it's plain, That a great part of that Army, which the Lord *Strafford* raised in *Ireland* to enslave *England*, was engaged in this Rebellion. Several Officers had Passes for *Ireland* soon after the beginning of the Rebellion ; and as soon as landed, appear'd at the head of the *Irish*. All the Importunity of the Parliament here could after a long time procure but forty Proclamations to be printed, wherein the *Irish* were declared Rebels ; and none of those to be published, without farther Orders. In a Proclamation soon after, they are called Subjects ; the Earl of *Leicester*, the Lord Lieutenant, was forbid

At the Treaty at Oxbridge, the King's Commissioners would not at all agree to that Proposition of the Parliament, That a war should be entered in to against the Irish Rebels.

bid to go for *Ireland*. Commissioners from the Rebels courted here; they from the Protestants frowned at. When the *English* had got great Advantages against the *Irish*, Orders are sent to the Lord of *Ormond* to make a Cessation; and several of the honest Members of the Council imprisoned for opposing it. Soon after a Peace is concluded, upon Articles utterly destructive to the *English* Interest, both Religious and Civil: upon this many of them are brought over for *England* and *Scotland* to fight for the King. It was not long, but matters were so contrived, that that part of the *English* called Royalists, joined with the *Irish* under the Lord of *Ormond*; destroying such Protestants as would not concur with them. The *Irish* thus encouraged, became again Masters of almost all *Ireland*, except *Dublin* and *Londonderry*; and an Army of near Thirty Thousand besiege *Dublin*, no way doubting to become soon Masters of it, considering the small Force, and poor Works which were its security.

2 Chron.  
23. 12.

You see, that all Protestants were not formerly averse to the *Irish* no more than now: the same Spirit will act alike under the same Circumstances, yet many Instances will not caution against such. Under these hardships and difficulties our Deliverance groaned. Many years it lay between life and death in these struggles; we might well cry, *We know not what to do; but our eyes are unto thee, O Lord*: and that was not in vain, for the Lord saved us, notwithstanding the advantages of our Enemies, and our own weakness. He made those Mountains a way, and claimeth the higher acknowledgments, by breaking through such Obstacles for our relief.

3. The appearances of God in *Ireland's* Deliverance, were glorious and convincing.

He

He saved us with an out-stretched Arm, forcing this <sup>Psalms 58.</sup> assurance in all men, *That verily he is a God that judgeth* <sup>וְיִשְׁפֹּט</sup> *in the Earth.* <sup>בָּאָרֶץ</sup>

Not only passing sentence, but executing it, in punishing the Wicked, and delivering the just.

I might instance most remarkable Preservations of many particular Persons; but as to that, I'll confine my self to *Mistress Feate*: She was with others driven naked from her Dwelling; she had a Child sucking on her Breast, but neither Meat nor Drink to support her: wandering in a Wood, where she was hiding, on the way to *Dublin*, her Milk was dried up, the Babe ready to perish; she resolved to leave the Child, and not see it die in this anguish: but as she was laying it down, she finds covered in the Snow under her feet, a Sucking-bottle full of warm Milk; whereby God saved the life of the Infant.

The Common Salvation affordeth amazing Indications of God's Power. He divided the *Irish* by the Pope's Nuncio, and many other ways. He dispirited them beyond usual; struck such a terror into them, as rendred a few *English* victorious over multitudes: yea, a few sick men have routed a great Body of their strongest Soldiers.

Their Counsels were infatuated, *The Sword of God was* <sup>Zech. 11.</sup> *evident on their right eye.* <sup>17.</sup>

How did Vengeance overtake them? and the God of Recompence made them drink deep in the Cup they had forced on others. *He gave them blood to drink, for they* <sup>Rev. 16. 6.</sup> *were worthy*: His three sweeping Judgments were commissioned against them; and each accomplished its message on thousands. Multitudes were starved by the Famine; the Plague spared them not, and the Sword devoured. What numbers lost their lives in *Ireland*? *England* and *Scotland* found Graves for many of these bloody



Creatures. Several thousands of them were called hither by King *Charles* the First: they entred into a Vow against the Covenant, and Puritans; but neither was much hurt by them; nor their Friends much profited. God found a way to follow them with Vengeance, and few returned back. The same Eye watched those Twenty five hundred which were sent to *Scotland*. Thus

*Exod. 6. 6. God redeemed us with great Judgments, and made bare his Arm: His Jealousie sustained him, whilst he rescued us from the Destroyers: whenas till the last stroak, the strength of the Protestants was very disproportionable. Who can refuse to say, Thou art the God that dost wonders, thou hast declared thy strength among the people.*

*Psal. 77. 14.*

4. The Effects of *Ireland's* Deliverance were very benign and extensive.

A Salvation may very well be estimated by the good it produceth. And it's rare, that the Good is not proportionable to the Wonders, whereby the Deliverance is accomplished. On this account was our Redemption signal. The Settlement of *Ireland* became more firm, the Protestant Religion obtained more extensively than before was possible. The *Irish* weakned themselves, and the Mischiefs designed against the Protestants, fell on their own heads. The *Irish* Forfeitures augmented the number of *English* Planters. Had not an old Popish Design (tho more discovered, at least believed of late) governed our Settlement, on the Restauration of the Royal Family, an *Irish* Interest could never have been rampant there, nor have bid for it by any dangerous struggle.

But alas! from that time the Snake was cherished, many *Irish* Murtherers restored to the defrauding of the Adventurers and Soldiers. In a little time their Influence became so great, that their Vote determined most of our publick Offices; an Address to them was the sure way

to

to make an Interest: though had our Gentry encouraged the *English* more, and the *Irish* less, they had been safer. By these things matters ripened to their present Crisis. However, for a great while, *Ireland* reaped the fruits of this Mercy: Peace, Plenty, Liberty, Trade, made that Land flourish to the envy of such mean spirits, who can attempt no means to thrive, but by depressing their nearest Friends.

*Ireland's* Deliverance, which was owing to *England*, did in some measure affect your own safety. Had that Countrey been unreduced, much misery had broke forth, which by our Redemption is stifled in the Womb of Probability. And it's manifest, that while a Protestant Interest was supported in *Ireland*, there could no Nursery of Instruments be raised to set up Popery and Slavery among you. I deny not, we had some Protestants fit enough for such Designs, if the late King's Wisdom had served to employ them: But the insatiation which excluded them from service in *Ireland*, made others of the same temper useless in *England*; as being convinced that their own Employments here must cease, as soon as professed Papists could be found to fill up their room. Hereby the means of our present ruin became an occasion of *England's* safety.

These things may serve to express the greatness of *Ireland's* Deliverance. Each particular is an argument to inforce the next Exhortation: *viz.*

Exh. Be persuaded to acknowledg God with praises answerable to a Deliverance so great. Exhort.

Can such a Mercy be received, and but a common Tribute be paid to the sole Author of it? Ascribe ye the highest praise to our God, these were his doings, and they were marvellous in our eyes: it well becomes us to say, *Who is like unto thee, O Lord, among the Gods; who is*

Exod. 15.  
111

*like thee, glorious in holiness, fearful in praise, doing wonders?* We are Monuments of his Glory, and Witnesses to his mighty Workings among the Children of men. We alone are not capable of becoming-praises for what he hath done; he deserves the admiring thoughts of all that hear these Wonders. We beseech all to join us, that our acknowledgments may be the higher. *Oh that men would praise the Lord for his goodness, and for his \* wonderful works to Ireland.* Bless him with us, bless him for us; you that join in this Celebration, speak to us as *Jethro* did, *Blessed be the Lord who hath delivered you out of the hand of the Egyptians.* Now I know, that the Lord is greater than all Gods; for in the thing wherein they dealt proudly, he was above them.

Psal. 107. 21.  
\* The word rendered wonderful is derived of *אֲדַבְּרָה* nothing, that these works are separated from man's conception, skill and power. *Exod. 18. 10, 11.*

He pitied *Ireland* in its low estate; and though his Anger did for a while burn like fire, he turned from his Indignation, and renewed the Face of that desolate Country. Shall not we read his Name in every part of our Deliverance? it was altogether a Redemption becoming himself. Herein God made himself visible to us, and to the whole World by us. Though we need a new Deliverance, let him not lose the glory of this that's past: if he should for the sins committed after so great a Mercy, go no more out with our Armies, but leave us desolate, as he hath begun to make us; yet all praises are due to him, for what his Hand hath wrought in this Deliverance.

But is it enough to praise him with our Mouths, or spend a few hours to record his Wonders? No, this would be no fit Homage to an Infinite Spirit: He cannot accept of that for praise which is so lifeless. Therefore if we will praise him,

1. See that God have a greater interest in our Souls, by what He hath wrought for us.

His greatness is manifest, let him be had in higher esteem : who will not fear him more, after his terrible Judgments thus executed on our Enemies? Shall we limit the Holy One, or distrust his delivering us in the like Extremity? when he rescued us out of such Depths? We must say, *The God of my Rock, in him will I trust; he is* 2 Sam. 23. *my Shield, the horn of my Salvation, my Saviour.* The weakness of Means should not discourage; the most probable Means ought not to be idolized, now that we see he commands Deliverances, and doth whatever seems good to him. Shall we measure our hopes by the Enemies Weakness, or our own strength, allowing little for him, that so convincingly appeareth to be the Lord of Hosts, and the God of Battel?

Oh love him with more ardent affections, whose Goodness was at such expence to entitle him to our kindness. Let him have more of our hearts, who in the greatest extremity did relieve us, and blessed us with our Lives, our Estates, our Peace, and above all, with our Religion.

2. Let us live this Deliverance to the real honour of our God that saved us.

Without this, our Mercy becomes our Snare; and that which was for our good, will turn to our harm. God did not deliver us to work abomination; he designed not those Blessings for fuel to our Lusts, which he gave us to render our service to him more enlarged, and chearful. He expects men should pay the Vows to him when delivered, which they made to him in their distress; and dedicate those things to his praise, which he granted them by his Wonders. They praise God unacceptably, that live not more like Saints. The richest Offerings are *See Pl. 78.* not valuable, if men *57. 58. 67.* yield not themselves to the Lord that *62.* saved

Ezra 9.14.

saved them, and live his praises. Those Deliverances are of short duration, which are acknowledged by bare words, and disowned by gross miscarriages. People may read their future doom, when they provoke God after signal Mercies, in those words of the Scribe: *Should we again break thy commandments, wouldst not thou be angry with us, till thou hadst consumed us? So that there should be no remnant, nor escaping.* Oh! that Ireland had been awed hereby to a forbearance of those sins, which now have provoked God to expose us to the former rebukes, and to repent him of that Deliverance which we are now remembring. Our return to God for the former mercy, must be very unsuitable, and defective, that God (in less than Fifty years) repeats the same National Calamities.

The sense I have of the present frame of the *Irish* Protestants, almost prevents my proceeding to the next Observation: My Mind is oft exercised with this thought, Will God twice in one Age deliver a people from National ruine, who have so visibly abused their first Mercy, and seem so far from repenting under their present distress? I shall however say somewhat to this next particular.

Obs. 2.

Obs. 2. *Past Deliverances are some ground to hope that God will yet deliver.*

We gain, by being saved once, an assurance, that God is able to save us again. When God hath once delivered, we may conclude the good-will of God to repeat that deliverance, unless some great forfeiture prevent it, or the designs of Providence be greatly altered.

Former Mercies are allowed by the Holy Spirit, to be urged as Arguments with God, for renewing those Mercies; yea, adding to them.

When God hath saved from his enemies, it's a plea against God's giving us up into their hand: Thus pleaded

*Sampson,*



*Sampson, Thou hast given this great deliverance into the hand* Judg. 15.  
*of thy servant, and now shall I fall into the hands of the* 16.  
*uncircumcised?*

### APPLICATION.

1. I shall say somewhat of the probability of our Deliverance.

2. Direct you to what may help towards this Deliverance.

1. I shall endeavour to hint somewhat as to the present state of *Ireland*, and consider what may probably be the event of God's present dealings with that Nation. You have heard how we were once delivered; some of us to our cost, know the danger that Nation is in at this time. It's true of it, the Bear was killed; it's as true the Cubs are risen up to devour; and *Goliath* at the head of them. Oh! may I add, *The Lord will yet deliver*. I have no Revelation, as *David* had in the Text, and therefore I undertake not positively to answer this question:

Will God, that once delivered *Ireland* from the *Irish* Rebellion begun in Forty one, deliver it again from its present distress?

Tho' I dare not be positive, I shall offer, 1. The things which may be objected against God's delivering us.

2. The things which give us some ground to hope that God will yet deliver. And then add my Conjecture from both:

1. There are many things which may weaken our expectations of a new Deliverance.

I will not lay stress on Obstacles from second Causes, tho' they be not inconsiderable; as the *Irish* are numerous, disciplined, united, engaged by the highest interests, and inclinations; strengthened by a neighbour Tyrant,

rant, excited by the Priests, to whom the vulgar are blindly obedient. They want not Friends in *England* and *Scotland*; and some more capable of serving them, by assuming a Protestant name: Our Soldiers are not habituated to the Soil; these and many such things affect me not, they are all easily resolved in God's Omnipotency, had we good signs, that God would but undertake to save us.

But our just fears are from moral reasons, which render it suspicious, that Divine Indignation will further commission our Enemies, and blast our attempts against them.

*Ireland* hath grossly abused the former Deliverances; the Sins before Forty one revived, and continued to Eighty eight; what Profaneness, abuse of Plenty, and Irreligion, abounded in that Nation, so lately, and so miraculously delivered, and that out of the forest anguish? There is little visible repentance under our present distresses; Ministers and People, Conformists and Nonconformists, discover no temper answerable to the sore effects of God's displeasure; but the contrary. Alas! How doth sin abound still, even among such as have fled from *Ireland*, tho' they can hardly subsist.

Our Army there is full of sin; I wish all be faithful, I hear that very few are seemingly serious.

Men generally rely on our Forces Courage, and the contemptibleness of the Enemy; allowing nothing for the supreme influence of the Almighty, who alone can spirit or dispirit men as he will, and whose purposes all shall execute.

I wish the strange neglect of *Ireland*, is not with God as a provocation to abate some mens Honour in the relief of it.

Is there no Cloud over *England*, which the speedy deliverance of *Ireland* can scarce consist with? These things may at least moderate our Confidence.

2. Yet there are many things which administer hopes, that God will again deliver that Countrey.

The Enemies are the same in Principle and Disposition, as they were, from whom God once saved us. They are Adversaries to God and his Truth, whereby his Interest is embarqued in our hazards.

The former Blood and Mischiefs remain in their skirts, the guilt of Forty-one is not purged away; many of the Actors are with them, the rest are their off-spring and approve of it. They have added new mischiefs of late to their former Rebellion; What Rapine, and Spoil, yea Blood? God's People and concernments have been defied, and they have been obstinate in their Popish errors beyond any people.

The Cause of the *English* Protestants is good, even the common defence of our Religion, Lives, and Estates, from the unjust attempts of most barbarous Enemies; it's the publick good, notorious beyond debate: It's that for which Government is appointed by God. I think it one of our great Mercies, that the Consciences of Men are delivered from that enslaving Principle, That a whole Nation must tamely yield to be destroyed by the mere will of a Prince, notwithstanding our Legal Securities, and Restraints on all Absolute Power in the Fundamental Constitution: A Doctrine fit for the Harangues of such, who had little to preserve by the Laws, and much to get by gratifying the Lusts of a Prince. Tho' yet they barely provide for their posterities enjoyment of those Estates, which by their Preferments are acquired.

God hath given great pledges of Deliverance in some remarkable beginnings of it: *Londonderry* is miraculously preserved, tho' not altogether by the influence of Such as now assume the entire Glory.

The *Inniskilling Men* ( as they are called ) have prospered answerably to the Protestant successes in the former Rebellion. Now it was either inspired, or of very vulgar observation; That *Haman's Wife*, and *Wife Men* suggest: *If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.*

Esa. 6. 13.

If God deliver not *Ireland*, the Protestant Interest in these three Kingdoms, and many other places, can hardly subsist as National: whereas a little Apocriptick skill will direct us, That the work God hath in hand, and the time we live in, sets us beyond the ruine of any Protestant State; tho' not past the forest struggles and convulsions.

These things offer us matter of hope, That it may be said of that Nation: *They shall be safe in their Land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.*

Ezek. 34.

27.

Having represented these things that may induce, and also discourage our expectations; I shall humbly offer my Thoughts.

I believe God will again deliver *Ireland*, the Protestant Interest shall revive there; our Enemies shall be overwhelmed, and be more broken by this attempt: But yet, I cannot hope to see that Land saved so suddenly as most expect; nor so easily and cheaply as we all desire. Our struggles are like to be such as may bring the Protestants to repent, and fit them by Reformation to use their Mercy: God will force Men to a greater dependance on God as the only Saviour; and it may be, lengthen our exercise, until many false Protestants be discovered, and other such ends be accomplished on us. It's rare that  
God

God begins such National afflictive rebukes, and hastens a period to them, before any such considerable purposes be effected, which were agreeable to the perfections of his Nature to intend.

This may serve as to the first Head: *viz.* The probability of *Irelands* renewed Deliverance. I shall now proceed to give such Counsel as God directs a people to in our Case, and may contribute to our Deliverance.

2. Let us resolve to be, and do that which may render us a people likely to be delivered.

Tho' we cannot merit Deliverance by any amendment in our frame, or any act we can perform; yet there are Qualifications which dispose for Mercy; and Exercises which God enjoins in order to our Relief, and to which he hath graciously promised the Deliverance of a People. <sup>2 Chron. 24 20.</sup> If these be neglected, we vainly hope to prosper; we strengthen the yoke, we provoke God to leave us grappling with our woes; and delay, yea, prevent our expected Blessings.

Complicance with God in these, is the surest prognostick of God's appearances for us, as in times past. <sup>Jer. 35. 15. Isa. 1. 17, 18.</sup>

In order to this, I will propose these directions:

1. Heartily repent for *Irelands* sins.

Had not we sinned, God's restraints had been still on the wrath of the *Irish*. Our Provocations are the great springs of our distress; look not at Men so as to overlook your faults: *Hast not thou procured this unto thyself? In that thou hast forsaken the Lord thy God, when he led thee by the way. Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter; because it reacheth unto thy heart.* <sup>Jer. 2. 17. Jer. 4. 18.</sup> Take Repentance in its essential parts.



Lev. 18.  
28.

1. Then be convinced wherein you have offended; impartially search, and humbly acknowledg your transgressions. You have time and loud calls to reflect, Who can plead Innocency? And who that is guilty, dare be so stout-hearted against God, as not to charge himself, especially when God writes our sins in our punishments? Popery is set up, but is it not because you have not lived like Protestants? We have rebelled against God; and he hath advanced our Enemies above us. We oft returned with the Dog to the vomit, therefore *the Land hath spued us out.* God hath deprived us of our Estates; But did not we spend most of them on our Lusts? and very little to any charitable uses? How seldom was God worshipped? How much was He provoked in those Houses that are now in Ashes? Let all the hardships you feel, awaken Conscience, and bind you to listen to its accusations. Lose not this opportunity for the welfare of your Souls; if you be faithful, you may Eternally Bless God for your losses, as well as more suddenly repair them.

2. When your Sins are set before you, bitterly mourn for them. Bewail the sins of others, which thou hast made thy own, by not grieving for them. Mourn most for all those iniquities thou hast committed. Canst thou without self-abhorrence remember thy fraud and oppression? the Sabbaths thou hast profaned? the Oaths which God hath heard from thy mouth? Ought not Tears run down thine eyes, now that the hand of God is against thee for wasting thy time, resisting the Spirit of God, mocking at Religion, trifling with the Eternal God by formal and heartless Devotions?

Oh!

Oh! that we could afflict our own Souls, whiles God is embittering our National Sins, and receive instruction by his Rod. Oh! the Perjury, Injustice, Gluttony, Pride, Uncleaness, contempt of the Gospel, Murther, and other Crimes did that Land groan under! What frothiness, enmity against the Power of Religion, errors, ignorance, idleness, and superstition appeared in too many, on whom it was incumbent to warn and recover others! Selfishness, Formality, and Divisions, who can tollerably acquit themselves from? What work have we made for sorrow? How ripe were we for judgments, before God inflicted them? Just is God in all that is come upon us. He was weary with repentings, ere he summoned our Calamities to testify against us. You that never mourned for sin in your plenty, mourn for sin in your wants. What contempt you meet with, let it teach you to blush for your offences, whereby you have brought your Christian Profession under reproach. Instead of fretting at your hardships, bemoan the provocations which brought you into them. God calls to weeping and mourning; wo to such as Isa. 22. 12, despise it. 14.

3: Amend your hearts and doings; Vow Reforma- Jer. 7. 3- tion, and be sure to pay it. Dare you harbour a resolve to sin as you have done? Will nothing reclaim you? Can nothing alter you? How will you reckon with God at the great day, for your present Affliction, if your Lusts baffle it, and break out in the same instances?

Think what God expects from you; what men may expect from you under what you feel. Can you hope that God will deliver you, whiles you are unwilling to leave

leave a sin for his sake? Will he subdue your Enemies, when you harbour his, and will not put them away? Do you find any delight by sin, which countervails your present distress for it? What then will it be to endless burnings?

Should God be pleased to save *Ireland*, whilst the Protestants continue as wicked as before, our Calamities would soon return, and our safety, in the mean while, be the greatest plague. To be given up to sin as ir reclaimable, is the worst symptom a Man or a Nation can be under.

Harden not your hearts against this admonition. Let *Israel* be your example in amendment, and then you may look on it as a president for Mercy. *And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel.*

Carry not back to *Ireland* the same vicious inclinations which you brought thence with you; get a spirit more holy, and devoted to the Service of God and your Countrey. Hold not fast those sins which made you unfit for your Places, and Plagues to the Land, as far as you contributed to make it guilty, and thereby miserable; if we refuse, I know not how much we contribute to prolong the miseries of our Brethren there, as well as our own. See how *Nineveh* reformed by a warning, and shall not we do so, that feel so much?

2. Contribute your utmost help to the reducing of that Countrey.

Such as are able, should put their hands to it. I know, as matters stood, it was a vain attempt, when you left that place; but now let not Cowardise or Idle-

Idleness restrain you. God's Cause, and your own Concern, require it. If any object incapacity of getting thither, in a condition for Service; I can only answer with a compassionate wish, Oh! that likely Men were employed! good Men that are likely to be blessed, Men interested in *Ireland*, that are certain to be faithful: It's pity that they who killed the Bear, should not fight the *Philistine*; and they whom God delivered once, be not employed the second time.

However such as cannot remove thither, should do their utmost here for the help of that Place. Let us intreat and persuade succour, if we can do no more; not fretting at past unsuccessfulness, to the irritating of such as must help us; or exposing the common Interest, by the advantage that bad Men may take from our too quick resentments, though they proceed from our feeling, not our ill will.

3. Be earnest in Prayer to that God, who is ready to hear, and able to help.

Learn what fervent Prayer meaneth; such Miseries should open the dumb Mouth, and quicken the drowsy Spirit. We should all learn to plead our Cause with God; for distress suggests Argument, and fervour too.

I fear some of you have too much time to spare; you may use it to good purpose, by giving your selves to Prayer; cry oft, and strongly to that God, who is not faint, nor weary; his fitness to save us now, is not less for saving us once.

Prayer

<sup>2</sup> Chr. 14. Prayer hath done great things; it is of mighty force  
<sup>11, 12.</sup> with God, to put his Power on work. A Spirit of Prayer is a certain presage of Deliverance, and it will sweeten, heighten, and secure a Mercy, that its Prayer obtained it.

<sup>1</sup> Chr. 16. Plead therefore with God, Say ye, *save us, O God of our Salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy Name, and Glory in thy praise.* What if you should urge God, as Israel did? *We have sinned against thee, do unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.*

Judg. 10.  
<sup>15.</sup>

As we should pray for God's help in this thing; so pray for hearts fitted to improve it. I can hardly wish a Conquest for our Return, till Reformation make us fitter for it. I think we have also cause to beseech him, that if there be a Deliverance on God's part, there may be a Deliverance on Man's part. If he give the Victory, that Men may not refuse the Forfeitures; lest growing Miseries be entailed on *Ireland*, from age to age.

*Motive.* I shall enforce these Directions with this Motive.

The Condition of the Protestants in *Ireland*, is very dismal. You have all need to Repent and Pray; for Job 19.30. they who are here, did escape *but with the skin of their Teeth*, for the most part. How great are their streights! The Rich have not Bread to eat; they who lately abounded, depend on Charity, and are forced to beg.

They who are still in *Ireland*, are in sore anguish and distress. How desolate is the North? Thousands are perished. I hear from a Dissenting Minister, That hardly one Man of Seven of his Congregation  
 but



but perished in *Derry*. By the way, I'll tell you, the burthen of the work, and misery in that Town, fell on the Dissenters, being Ten to One of the Conformists; tho' it seems their Graves deserve not a Paper-Inscription.

Such as have their Lives in *Ulster*, are so spoiled, and poor, that they cannot sit down with hope of living. But alas! How much more Calamitous is the state of such as are yet in the Power of the *Irish*? Their Houses Robbed, their Stocks Wasted, the most of the Men in Prisons, and like to starve this Winter by Cold and Famine. This lingering Death is like to be as terrible as the former Massacres, and many are daily subject, even to that: Not a few have already been barbarously Murthered. What awful Days, and frightful Nights past over them? What intollerable insolencies do they bear from the *French* and *Irish*, who now are their In-mates? I am credibly informed, that in some parts of *Munster*, there's scarce a Woman from the Age of Ten to Sixty, that are not Ravished. This is the Stratagem of the Priests, to make the Case of the Soldiers desperate. Hark Poperly lost its Ring, when it acts thus against Protestants, whom it's all Policy to court for a while?

Will not these things excite your Repentance and Prayer, that so you may be enclined to hasten the relief of those poor creatures? If you have any Bowels of Pity, be serious and importunate.

I shall address a few words to such of this Auditory who belong not to *Ireland*: My request to To the English. you is, That you would treat the *Irish* Protestants according to their condition: Look at them with a

becoming concern; they are Bone of your Bone, they are of one Faith with you, they have been delivered once by the mighty hand of God, and he will yet deliver them.

Deny not to relieve them in their present straits; there cannot be greater nor fitter objects than may be found among them; grudge not to help on their Deliverance; pray for them; let them be still upon your hearts; *England* was never forgotten by many of us; Murmur not under any Taxes the reducing of that Kingdom may bring upon you; Shall such a Tribe be lost for want of your utmost help?

It's your advantage that our Miseries are your Warnings; by us you may cheaply learn to reform your miscarriages, and to keep off the Judgments which we suffer. *Ireland* now is under the force of that Storm, which lately more threatned *England*; this War begun in your Bowels, and was transfer'd to us by unaccountable means on all hands; it's equally strange, That the late King should be necessitated to that place, by a needles for-saking of this City; or that he should, by the influence of his seeming Enemies ( tho' real Friends ) find that Kingdom in a Case to receive Aid. Need I add, that you are concluded by our Misery we be not delivered, unless *Ireland* be rescued; we cannot perish alone; if God do save us, the Cloud will blow over as to Popish Threats. *Ireland* is the place that *England's* doom depends on; the War cannot be long confin'd within that Land, at least the issue will not. Tho' your Deliverance be begun by the marvellous Successes of our gracious King *William*, it is not perfect before *Ireland* is reduced: So that to help to rescue us, is your own true Interest.

FINIS.

